

Clavis Prophetica;

O R, A

K E Y

T O T H E

PROPHECIES

O F

Monf. *MARIO N*,

And the other

CAMISARS.

With some Reflections on the
Characters of these New En-
voys, and of Monf. F— their
Chief Secretary.

L O N D O N,

Printed, and Sold by J. Morphew near Sta-
tioners-Hall. 1707.

Charles H. Johnson

1894

1894

1894

PROPHETIES

1894

Mont. MARKOV

1894

DAMISARS

1894

1894

1894

1894

1894

1894

1894

1894

THE
PUBLISHER
TO THE
READER.

THE Perusal of the following Papers, which I had from a worthy Friend, gave me both Entertainment and Instruction. I thought, they might equally divert and enlighten others: and, therefore, I have Publish'd them. The Prophecies of the Camisars here in England, have of late made as much Noise, almost as their Military Exploits and Sufferings at home. They came hither last Year; for what reason, is best known to those that sent for them. The most Innocent Account of their Journey, is what this Writer mentions, That by prophesying the speedy Deliverance of their Friends in the Cevennes, they might get an Army sent thither, capable of fulfilling those Predictions. Must we not think it much for

P R E F A C E.

the Honour of England to be thus pitch'd upon, and preferr'd to all other Protestant Countries, as the most proper Scene for such an Imposture? It shews, what Encouragers we are of Liberty, in point of Religion; and what an Opinion Foreigners have of our Good Nature at least, if not of our Penetration.

At the beginning of last Winter, these Mock-Prophets set up their Stage; acting as publickly, and almost as constantly as their Brethren of Drury-lane or the Hay-market; of whom they had this peculiar Advantage, that all People were admitted gratis to the Shew: and it being a Religious Play, even the Serious part of Mankind came to This, who wou'd see no other: so these Actors never wanted an Audience. Who were the Ediles that furnish'd the Expence, and whether they were Curule or Plebeian only, needs not now be examin'd: It is certain, that, the Play not taking, those only of the latter sort have hitherto appear'd in it.

The Spirit was imparted to these Camisars by Measure; and therefore, tho' they had the Gift of Prophecy, yet they wanted that of Writing; so, in order to preserve and spread their Inspirations, Secretaries were necessary. The Character of one (and the Chief) of these, which you will find p. 4. made the whole Contrivance look Suspicious. That a Mathematician should on the sudden turn Enthusi-
ast

P R E F A C E.

ast. That one, who was thought to have no great regard to the Revelations made to the Apostles, should so zealously promote the Reception of those which these Camisars pretended to, was a Phenomenon, not easie to be accounted for, and occasion'd some Enquiries, who were of this Gentleman's Acquaintance, and had given Testimony to his Worth, when they met him heretofore in their Travels? That He immediately inspir'd Mons. Marion and the rest, was pretty plain: but Who inspir'd Him, was the Question: and in what high Mountain the Spring-head of this great Inundation of Prophecy lay.

The Curiosity of Men was the rather awaken'd, because they found these Camisars grew more peremptory, and clear in their Predictions, every day than other. For, from general Harangues against Babylon, and Antichrist, they came, in a little time, to declare against Crowns and Churches; against the Tyranny of the Priesthood, and all Subordination of Ecclesiastical Ministers; and this, in such a strain, sometimes, that one would have thought, the Author of the Rights of the Christian Church had been speaking through these Puppits; They express'd themselves indeed for the most part pretty warily on these Heads, because their Directors did not as yet know, whether the Ground they stood upon was firm, and what
hold

P R E F A C E.

hold they had in the Inclinations of the People : So these Mock-Prophecies, like the True ones, were to be as Lights shining in a dark place, till the day dawn'd, that is, till Intelligence came in, how far they might safely venture, and Matters were duly ripen'd for farther Discoveries. Had the Design prosper'd, they would have spoke plainly, and this little Cloud, which arose like a Man's Hand, (no improper Allusion !) have soon spread it self, till it had cover'd, perhaps, the whole Face of our Heaven with Darknefs. But it happen'd that a certain Enemy of Witches and Wizards took the matter right, and resolv'd to conjure down this Spirit of Prophecy, before it had got strength enough to make head against the Laws, and defie the Magistrate.

Of the great use of Predictions, to confirm the Authority of a Divine Revelation, much hath been written : But the Political use of them, in order to undermine States and Churches, or depress Parties of Men, is, for ought I know, a Subject as yet unhandled. 'Tis a very fruitful Theme, and would afford a great Variety of Reflections proper for this juncture, if it were proper to publish them, and the short Bounds of a Preface would admit of such a Disquisition. However thus much I shall venture to say, that there is not a better State-Engine in the World, than Prophecy, when it is in hands that know how to play it skilfully. Let a serious People
(such

P R E F A C E.

(such as the English are) be but once perswaded of a Man's Prophetick Character, and there is nothing so extravagant which he shall not be able to perswade them to afterwards: They will follow this new Light over Fens and Brakes, and Precipices; yes, and make others follow him too, who neither like the Guide nor the Company; but are forced to fall in with the Torrent, which they find it dangerous to resist. When the Prophet's Credit is once well fix'd, he may venture, by the help of his Friends, to correct what is amiss either in Church or State; to declare for the Abolition of Superstitious Ceremonies and Tythes; for the removing all those Marks of Prelatick Pomp and Pride, which may give offence to our Neighbours; for the Repeal of Persecuting Laws, which intrench on Christian Liberty, and hinder the free Course of the Gospel: He may come at last to tell us, how long we shall continue the War with France, and who shall command our Fleets and Armies; and if any of the present Managers of the Publick Affairs be not approv'd, 'twill be the easiest thing in the World to Prophesie some Men out of Places, and others into them. To these Purposes the Gift of Prophecy may be (because it hath been) apply'd, in our own, and other Countries; of which the Instances are numerous. The English, indeed, as they are easie to give in to such Delusions, so seldom continue long under them. But there are those
among

P R E F A C E.

among us, who so thoroughly understand the Importance of a well-manag'd Lye (especially of a Religious Lye) as to be able to do a great deal of Business in a very little time by the means of it. And at the worst, should the Imposture happen to be soon detected, yet such False Prophets may be of use to Ridicule the True ones; and that, as the World goes, may be reason good enough, why some Men should encourage them.

I have said thus much, to prepare the Reader for a Perusal of the following Sheets, and particularly of the Extracts of Mons. Marion's Prophecies, at the close of them; which contain the Chief Hints that have been hitherto given to these Prophets, by Those who conducted their Inspirations. The Reader will be surpriz'd at the Boldness of some of them, and will from thence easily guess, what farther use might have been made of these Deceivers, if a timely check had not been given to the Contrivance. The World is beholden to the Collector of these Passages; it being no pleasant, or easie Task, to separate them from that mass of Impertinence, Tautology and Nonsense, with which Mons. Marion (or his Inspirers) had, not without Design, interwoven them; for certainly never Man better answer'd the sly Character of a Prophet, given by Mr. Hobbs, That he is one, who speaketh incoherently, as Men that are distracted. P. 224.

Clavis Prophetica :

OR, A

KEY

TO THE

Pretended PROPHECIES

OF

Monfr. *Elias Marion, &c.*

AS soon as I came to *London*, I could not forbear making some Enquiry concerning the three Prophets of the *Cevennes*, who had made so much Noise, that it reach'd to our Country, tho' at so great a distance from the Town. The Question I had a Mind to be satisfi'd in was, Whether these Men are Prophets sent from God, or whether they are Impostors, who usurp that glorious Character? The best way I could think of to give my self Satisfaction in this point, was to talk with some of the Refugees, and to see what were their Thoughts about it.

I did accordingly apply my self to 'em, and found that they were divided in their Sentiments upon this Subject. Some few of 'em were caught in the Snare which was laid by these Pretended Prophets, but the greater part of 'em had happily made their Escape from it. Without the Gift of Prophecy, one may easily foresee, that the rest of 'em won't continue long under their Mistake.

There is some Difference too in the Opinions of those, who agree in giving no Credit to these Prophets.

Some have thought, that these were Men, who were sent to sound a Trumpet, in order to raise Recruits for their Countrymen: There is no removing this Thought out of the Minds of a great number of People. The Plot, they say, is well laid: For, how could they resist the Voice of God, commanding 'em to raise an Army, for the Defence of a Country, which he had made the Sceine of his Wonders? Monsieur *Boissier*, a great Dealer in Visions, and an Eternal Admirer of his three Brethren, declar'd, they say, in good Company, That *the whole Design of this matter, was to send Succours to the Cevennes.* 'Twas thought he was let into the whole Secret, and had indiscreetly prattled of it too soon.

Others

Others were of Opinion, that these Prophets were Honest Men, whose Imagination was touch'd. That Faculty has not Strength enough to hold out against frightful Prisons, against cruel Menaces, against frequent Instances of the Faithful put upon the Rack, or burnt to Ashes. And 'tis not altogether impossible, they fancy, but that this may give a Shock to their Imagination, which thus warn'd and transported, may easily be conceiv'd to suggest Expressions that have an Air of Godliness in 'em.

Others again there are, who look upon all this to be Voluntary, and that these Prophets have learnt their Extatick Motions, just as Men learn to dance upon the Ropes. Since these Men have been here in *London*, there are several who can exactly imitate 'em, and who could, if they had a mind to it, set up for another Company of Prophets. And from hence, some are apt to conclude, that these *Monseurs, Marion, Fage, and Cavalier*, having learnt this Trade in their own Country, have a mind to try if they can get a Livelihood by it in this.

A Gentleman of my Acquaintance was telling me, that there is a good deal of Truth in this last Hypothesis: But that it not fully account for all the *Phænomena* which one may observe in these *Prophetick*

Warnings. If Monsieur *Marion* had contented himself to have spoke only of the Destruction of *Babylon*, of the speedy fall of *Pharaoh*, or of the necessity of Repentance, there would have been nothing in all this above the Character of a Man bred up under an Attorney. This Language was easy to be come at ; a little Acquaintance with the Scriptures, and a few other good Books, would soon have furnish'd him with a Stock of Materials. But those who have read the *Prophetick Warnings*, with some little Care and Application, have thought that they saw in 'em a Design too well concerted, and Expressions too good, to have fallen from him, under whose Name they are made to pass.

Tell me then, reply'd I, I pray you, how is this Riddle to be solv'd? Why, you must have Recourse, says he, to another Hypothesis, to understand all the *Phænomena* of Monsieur *Marion's* Book: It is suppos'd, that there is a certain Mathematician, who has a great hand in it. This Gentleman, they say, is a Man of good Natural Parts, but very pensive and melancholy: A Temper owing, it may be, to his Constitution, or contracted by Habit. There was a time, when he had his Religion to choose, and not meeting with

a Geometrical Demonstration of the Truth of ours, he spoke of it with all the Freedom of a Libertine. But finding that he could not act this part with any Ease to himself, whilst he liv'd among those, who had a just value for the Christian Revelation; he contented himself to single out one of the chief Mysteries which it teaches, and to attack that.

In a little time, he went so far as to say, without Reserve, that there was no such thing as Truth, pure and unmixt, in any Religion; and gave occasion to suspect, that he had fram'd a Religion in his own Mind, which cur'd the Defects of all others. A sort of Spiritual Catholicon this! He had before, as he fancy'd, found out a *Nostrum* in Physick, which made all other Medicines needless: And having now turn'd his Thoughts to the Subject of Religion, he had here too, it seems, hit upon a Secret, which would be of Sovereign Use for the Cure of all its Distempers. But how to put this Knowledge of his into practise, there lay the Difficulty. Religion he knew, had its licens'd Physicians, who would go near to decry all the new fangled Receipts of the Emperick. After having long consider'd the matter, he at last thought with himself, that the like-

liest way to succeed, was to lay hold of the Opportunity which seem'd to be offer'd him by the three *Cevennois* Prophets, that pretended to Inspiration. He was resolv'd to maintain that they were inspir'd, and all the World, he was sure, would fall readily into this Opinion, when they saw a Man, who had a compleat Knowledge of all the Powers of Mechanism, so fully satisfy'd of their Inspiration. He would assure the World, that he had consider'd their Motions, with all the Care and Application he was capable of, that he had a long time resisted the Impression they made upon his Mind; but that he was at last forc'd. to give in to it, being convinc'd that it was the work of Heaven. This was, as it were, the Foundation-Stone, upon which he design'd to build the Religion he had invent-ed. When Men were perswaded that God spake by the Mouth of *Monsieur Marion*, who would dare to call in Question any of his Prophetick Warnings?

By this time, I perceiv'd my Friend in some Pain, for fear he should tire me by too long a Discourse; so I pray'd him to go on, and tell me all he thought of this Affair. *Marion*, continues he, must needs be over-joy'd to be taken for a Prophet: He'll have Applause in abundance, and besides,
he'll

he'll be well paid. His Heart, being secur'd by two such powerful Motives of Action, will easily resist every thing that can be said to him, to dissuade him from taking the Name of God in vain. 'Tis possible, that when he hears himself so confidently said to be a Prophet, he may believe, he may swear that he is so. If he happens to have any Scruples of Conscience to discourage him, he shall be help'd to Distinctions. He shall be made to see and understand, that there is no great harm in Lying a little, when 'tis for the Reformation of Mankind. So here's one Man gain'd. There is no ground to fear, that he'll betray the Secret. If the Judges ask him from whence he has his Revelations? he'll answer 'em, *I don't speak of my self*. This was the Answer he gave to the Lord Chief Justice. Monsieur *Marion* had reason to say, *He did not speak of himself*, his Mathematician inspir'd him; 'Tis impossible to have given a better Answer. It may be, he may be now and then under some Difficulties to answer the Questions to which he lays himself open; his Master has promis'd him, that he will be always at *his Elbow* to help him out. I am acquainted, says he, with the Laws of this Country, I'll answer all the Questions that shall be ask'd you; be in no Pain, I'll be

Mouth before the Judges, as you are mine in your Prophecies. If you meet with any troublesome Cavillers, be sure you answer nothing when you are alone, stay till we come together, I'll be your Commentator. I'll amaze the Lookers on, by that Light which I'll draw out of your Darknes. Don't you remember, how I brought you off, when you were ask'd what you meant by those *threescore and twelve Hours*, at the end of which I had made you promise a Deliverance? I reply'd presently, Don't you know, that thrice twenty four Hours, makes threescore and twelve? That brings it to just three Days; and these three Days are Prophetick Days, *i. e.* three Years. I don't know whom they admir'd most, you or me; but I remember very well, such was their Credulity, they were perfectly well contented. Have you forgot how that when your Brother *Fage*, in one of his Prophetick Fits, talk'd in a manner so confus'd that no one understood a word he said; I sav'd his Honour by saying that he spoke *Hebrew*? You have heard me upon several occasions maintain, that you are not oblig'd to understand the meaning of your own Prophecies, and that I understand 'em better than you do your selves. By this means I keep you out of a great many Scrapes.

Be

Be sure to send all your Putters of Questions to me. All this Discourse confirm'd Monsieur *Marion* in his Resolution of being true to his Master.

When you are acquainted with the Character of the three Prophets, you'll soon see why Monsieur *Marion* was pitch'd upon for the Principal Actor. Monsieur *Fage* is the poorest Mortal in the World ; and 'tis hard to guess why he is not all this while cashier'd, were it not, that having let him too far into their Secrets, it would be ill Policy to provoke one, who might be so dangerous an Enemy. Monsieur *Cavalier* makes a great deal of Noise ; He is the youngest of 'em, and the most vigorous : Never a one of the three Operators, performs better, what depends purely upon the Body : But he is not capable of that vast Gravity, which makes the Decorum of the Piece. Sometimes, upon the Return of his Inspirations, he has not been able to forbear Laughing himself : A Comick part would suit him better. But Monsieur *Marion* has more of the Serious, and a better Memory : He has a Capacity of Learning and of acting large Parts. And 'tis this Qualification, that entitles him to the Honour of being the Hero of the Play.

They

They who are for opening the meaning of his *Prophetick Warnings*, by this Key, that I am giving you, have compar'd the first Prophecies of Monsieur *Marion* with his last: At first he never said any thing, that had any shew of Connexion. He was always upon the Destruction of *Babylon*, the speedy Downfal of *Pharaoh*, or the Deliverance of the Church, Subjects very agreeable in themselves, but which became tedious by being so often repeated. The World would have been quite sick of him, if the Mathematician had not come in to his Relief. There is one piece of Prophecy, which is put for a Preface to those of Monsieur *Marion*, and by which you may see the great Progress he made under his Master, who thus informs the World. *You'll see in the Discourse of Monsieur Elias Marion, when he first came to London, an extraordinary Simplicity which seems to promise nothing: But you'll see there the Seeds, the Abridgment, and as it were the Plan of every thing which he was to treat of more fully afterwards.* This Discovery spoils all, the Holy Spirit does not use to serve Apprenticeships: Read *Esaias*, *Ezekiel*, and the other Prophets, you'll see that they begin in a manner worthy of themselves. 'Twere to be wish'd, that we had in writing the
first

first Inspirations of these pretended Prophets ; we should find 'em to be a pure Rhapsodiy, the common Prate of Mountebanks, who are always hammering over and over again upon the same things. Afterwards, the Mathematician enters ; the Design is pursued, supported, cultivated. The Author, 'tis said, is listed among the Men of the Mystical way ; or, at least has a mind to have it thought so. He studies the *Cabala* of the Jews ; he admires *Dionysius*, the *Areopagite* ; and from these Fountains he may be supplied with such plentiful Streams, as will never suffer the Stile of his Inspirations to grow dry. It may be ask'd perhaps, how a Man who had stuck so close to Geometrical Proofs, should come to have any relish for the Mystical way ? To this there is no Answer to be given, unless it be, that Men's tastes vary in a very surprizing manner ; and that there is no disputing against matter of Fact. The Mathematician we are speaking of, is a remarkable instance of this. He began, with what we call *rasa Tabula*, purging his mind, according to *Descartes's* Prescription, of those Idea's, which are the most universally receiv'd. There he stuck for a great while. Nothing but *Geometry, Geometry*, would go down : He would not hear you
speak

speak of any thing but Geometrical Demonstrations: From thence he rais'd himself to the Study of the Stars, and set up for a very knowing Artist in Astrology: Next he fell into an Acquaintance with the Writers of the Mystical way: Last of all, he had a mind to divert himself by putting Tricks upon us with his Machines; surely this is no great Proof of his Religion.

They who were of Opinion, that this Hypothesis pretty well explains the Prophetick Warnings of Mr. *Marion*, have been at the Pains to make some particular Observations, and have rang'd some of the Propositions which they have pickt out of his Book, in such an Order as may best discover the Spirit that inspir'd 'em. Upon this my Friend pulls out of his Pocket, a Paper, which, after asking my leave, he read to me.

Among the particular Observations, he first took notice of the great Boldness of these Prophets, in that they always made God speak. *I am thy God who calls thee, dost thou resist my Voice? I will come with Legions of my Angels upon the Earth. P. 13.*

P. 15. I am thy God, I assure thee of my Truth, I am thy God who speak to thee.

P. 25. Am not I he who made Heaven and Earth? Have I not form'd all things for Man? and does Man forsake me?

P. 30.

P. 30. *I am the God of Heaven and Earth, who call thee to these things.*

P. 32. *Rejoice ye that ye are enroll'd with my Son.*

P. 34. *Tell them that I am angry with the Earth, that I am coming to destroy it, and to make a new Covenant with my People. Tell them, that I am thy God, and that I dwell in Heaven, and in the deepest Abysses of the Earth, and that I send thee, as I did my Servant Moses, to tell Pharaoh, Jam hath sent me unto thee. Tell'em, that thou art my Ambassador.*

P. 176. *I am the God of Hosts, the God Living and true.*

By the manner in which Monsieur Marion expresses himself here and in other Places, his Book appears to be much more the Word of God, than the Holy Scripture it self, where the Sacred Penmen, tho' under the Inspiration of the Holy Spirit, are wont to express themselves with much greater Modesty. They say, *the Mouth of the Lord hath spoken*, God hath said this or that. There are in their Writings, several Passages which inform us what Men have said: But in Mr. Marion's Book, God only speaks from the beginning of it to the end.

There have been several Reflections made upon this Language. They who think that these Inspirations are all Trick and Artifice, can't but look upon 'em as so many

ny Blasphemies, and abhor them. If these new Prophets do at the same time mock Heaven and Earth, their Impudence is in the highest degree execrable; if indeed they were distemper'd, and a disorder'd Imagination made 'em speak, as if they were God himself, one would then look with Pity upon their Case, as the Effect of a Delirium in a malignant Fever: Yet this however, would not hinder, but that their pretended Inspirations would be still full of Blasphemies: but 'tis but too clear, that there is nothing of a Distemper in the Case before us; 'tis plainly a form'd Design.

In the 2d place, 'tis observable, that tho' Monsieur *Marion* always makes God speak, yet, in his Depositions he says, that he does not know, whether 'tis God who speaks or not. He protests, that no Worldly View engages him to pronounce any other Words, but those which the Spirit or the Angel of God forms within him, making his Organs no other than the Instrument of conveying 'em. Now what sort of a Prophet must *He* be, who doubts whether an Angel, who is but a Creature, can speak as if he were God himself? God be thanked, we know nothing of such Divinity as this.

In the third place, it has been thought, that there is a great deal of the Man in these Inspirations: For if any one happens

to let fall a free Expression or two upon this Subject, he is sure to have his Answer that day or the next, in some of the bitterest Curses, which the Spirit of Mr *Marion* can suggest to him. *Ah, my Child*, says he, on Sunday the 5th day of Jan. *I assure thee in Truth, that there were this day horrible Words utter'd against me. Miserable Wretch ! In a few days I will make an Example of that miserable Wretch who has spit his Venom at me. Yea, I tell thee of a Truth, I will make him an Example. Write it, my Children, you shall see it, and you shall be Witnesses of it.* There are a great many of these Strokes, in the Inspirations of Monsieur *Marion*; and 'tis easy to see, that such an Air of Vengeance as this, has no resemblance to the Inspirations that proceed from God, or from any of his good Angels.

In the fourth place, one may take notice of the studied mixture of these Prophetick Warnings: Some of these there are, which have been actually fulfill'd; as when the Spirit of Monsieur *Marion* tells him, that some shall make Opposition to his Word. *They shall cry Blasphemy, Blasphemy against thee. They shall accuse Thee of many things. Thy Enemies shall tell thee that thou art a Sectary, that thou art an Impostor, that thou art possess'd by the Devil, that thou art a Traitor to God and to his Religion.* In another place

place the Spirit says, *Blasphemies shall be utter'd against my Children: Tea, my Children, they shall accuse you of Blasphemies, they shall say, that you Blaspheme my Name.* Oh, how difficult a thing was it to foretel this! After such a Prediction, who will not take Monsieur Marion for a Prophet?

There are other Instances, wherein the Address of this Prophet, or rather of him whom makes him speak, appears much more visible. He very artfully brings *Babylon* and *Antichrist* upon the Stage: These Words alone inflame the Zeal of the Protestants; and few of 'em can find in their Hearts to be angry with Men, who have got the Knack of cursing lustily upon this Subject. The Cunning of this is, that the People are made believe that *Babylon* and *Antichrist*, are *Rome* and her *Pope*: Whilst the Prophets, in the greatest part of their Inspirations, understand by these Words, those Churches which are the most reform'd. The Spirit says, *That Babylon and Antichrist are every where*; and by the help of these two Words, taken in a new Sense, he says whatever he pleases, even against that which is most pure in the Reformation. If one should have a mind to complain of this, the Spirit will say, I spoke of *Rome*, I spoke of her *Pope*. A lucky Thought this, to bring themselves off, if they should be accused!

Mon-

Monſieur *Marion* is not Maſter of ſo much Fineſs as this: He has made uſe of the Aſſiſtance of another Spirit, beſides his own. He has been yet farther aſſiſted, by being directed to Prophecy of the ſpeedy calling in of the *Jews*, of the Approach of the *Millennium*, and of ſome other Opinions, which being particularly grateful to ſeveral People, might probably engage 'em on his ſide. The way to ſucceed in this, is to be well acquainted with the Country where we are, to ſtudy the Tempers and the Sentiments of the Inhabitants, and to ſuit and apply our ſelves ſometime to one ſide, and ſometimes to another, ſo as may beſt ſerve to encrease the number of our Friends. But this was a piece of Management, much above the Capacity of Mr. *Marion*: He was prompted by a Man who had been long Converſant in this Country.

In the fifth place, one may obſerve a ſoul Blemiſh even in Mr. *Marion*'s Inſpirations themſelves: One may prove him to have prevaricated even from his own Words.

In his Prophecy on *Thursday* the 7th of *November*, the Spirit tells him. *My Child, don't diſcover thy Secret to any one; I command thee that thou be Secret*: The Command is peremptory; if Mr. *Marion* has diſobey'd it, he has prevaricated. Let us turn then to his other Prophecy, on the 15th of *Nov.*

My Child, yea, I assure thee, thou hast broke my Commandments, thou hast disobeyed me. Did not I command thee to stay in thy House, and to keep thy Secret? Thou hast discover'd it, I assure thee I will destroy thee, if thou dost not obey my Will. Tea, yea, thou hast broke my Commandments, in revealing my Secrets: I order'd thee to keep 'em. I assure thee, I will take my Word from thee, if thou goest on to divulge the things which I would have thee conceal: I will take away my Word, if thou art not faithful to me.

The Reflection which some have made on this matter is this: Monsieur Marion, 'tis plain, can betray the Secrets of the Spirit, the Spirit expressly charges him with having done it: Who knows, but that he who has been disobedient in one thing, will be so in another? Who can tell, but that a Man, who at one time has publish'd the Secrets of the Spirit, notwithstanding an express Order to the contrary, may at another time, have the Insolence to pretend, that the Spirit spoke what he never did speak? But farther; It appears by this last Prophecy, that the Spirit was resolv'd to take away his Word from Mr. Marion, in case he went on to divulge his Secrets. Let us suppose that he had continu'd in this practise (as very possible he might; 'tis very easy to go on from one Fault to another) why in this Case, 'tis clear, Mr. Marion is no longer inspir'd; all he says

or

or does after this is meer Imposture. They who believe in the Bible of Monsieur *Marion*, can never extricate themselves from this difficulty.

In the sixth place, they will have occasion to exercise their Faith or their Subtily upon some Contradictions that are to be met with in this Bible. Sometimes the Spirit says, that he will begin with *Pharaoh*. P. 84. *I will begin, I tell thee, with Pharaoh*. P. 40. *This is he whom I will strike first in mine Anger*; and in another place, P. 105. *I will begin with Pharaoh, I will do it, I tell thee, I again repeat it to thee*. This is affirm'd and repeated over and over again. If by *Pharaoh* be meant the King of *France*, this Prophecy then looks like a Conjecture founded upon the Age and Infirmities of this Prince: However it be, in another Inspiration the Spirit declares, P. 35. *That this Country shall be first visited*: And in another Prophecy, the same thing is said in other Words, P. 112. *My Eyes are weary in beholding the Iniquity of my People. They shall first feel the Severity of my Indignation*. How will the Commentator get clear of this Contradiction? There is still one more, where his Assistance will be wanted, to bring off the Prophet: 'Tis concerning the speedy Departure of Monsieur *Marion*.

'Twas easy to foresee that we should not long bear with these pretended Prophets:

And therefore they often talk of their sudden Departure: This occurs frequently in their Prophecies, I am now concern'd only with Mr. *Marion*. The Spirit tells him, P. 73. *I tell thee, my Child, thou must depart from hence within two days: Prepare thy self, without any more delay.* The Command is as peremptory as 'tis possible. He had, nevertheless, Counter-Orders the next morning, P. 74. *This morning, says the Book, there was a small Warning, the substance of which was to forbid me going, till I had an exprefs Command.* This *Little Warning* carries in it, a very gross Contradiction. The Holy Spirit does not use to say and unsay at this Rate.

After this *small Warning*, we meet with another, which is less than nothing. The Prophet *had all the Signs which seem'd to promise a New Warning; but nothing at all was reveal'd to him.* This is very particular, 'twas believ'd, that some Readers would esteem this Silence of the Spirit, as a proof of Sincerity: For otherwise, if Mr. *Marion* prophesy'd of his own Head, what should hinder him from prophesying upon this occasion, as well as upon all others? He Religiously follows his Inspirations: If they speak only by Signs, he dares not proceed farther. But to support this Conjecture, the Holy Spirit of God is made extremely ridiculous. Mr. *Marion* has all those motions, by which the

the Spirit of God was wont to usher in his Word; what then hinders him from speaking, after he has made us believe that he was just going to speak? Is it because there was some Unbeliever in the Company? or is it for any other reason? The Prophet uses the Holy Spirit very ill, not to suffer him to speak, after he had made him have so great a mind to do it: 'Tis for this reason, I said, that this Warning was less than nothing.

These particular Observations, tho' they have their Weight, are yet of little importance, when compar'd with the grand Design of the first Mover of Mr. *Marion*, which was to reform all Mankind. God knows, what a sort of a Reformation it would be. You'll see, says he, in these Discourses, the Supreme Being coming as Judge, *to call those who oppress the People and their Consciences, to an account: And at the same time to restore unto his Creatures that precious Liberty, with which he at first created 'em. The most flourishing Kings and Emperors shall then be plac'd in that rank they hold, when brought before the Sovereign of the Universe, P. 15.* This Prophecy fills but six Pages: But he that will consider closely the Expressions and the turn of it, will soon fall into the Opinion of those, who think that he who publish'd it, has no small share in the Inspirations.

He has open'd his Design a little more openly, in his Inspiration of the 23d of Feb. P. 142. *Many cry out to me, Wherefore will God come afresh and trouble the Earth? Is it not well enough as it is? Are we not sufficiently at our Ease? Have we not his Truth? What would we have more? Wherefore should he come and disquiet us? O wretched People! O wretched People! Is it not thou who hast troubled the Earth by thy Abominations? But I come to bring Peace by destroying thee: Wretched People! Thou hast poison'd mine Heritage, I come to drive thee out of it, and to send thee far hence, into the Abyss of Death. My Child, can the Pride of Man go higher, than to put such Questions to his God? Do they not, every day, attempt to prescribe me Laws and Ordinances? My Child, don't they speak in my Name without my Commission? Know, my Children, that I am coming upon the Earth, to put a Stop to the Folly of these bold Men, and to dispossess Pride of its Empire: You shall see nothing reign in their stead, but Humility and Truth. They worship me, but they tear me in pieces; yea, my Child, they are perpetually tearing me in pieces: Know, that I come to bring the Image of Truth upon the Earth. You shall no longer see these Hypocritical Faces, which disguise my Name.*

The Inspiration is somewhat long: That which has been cited is enough to let you into the meaning of the rest, and thereby,

into

into the Design of the whole Book. The Spirit that inspir'd it, gives no Quarter to any Religion whatever, unless it be to that which he seems to promise in the general, without explaining what it is. Under the Umbrage of a Counterfeit Enthusiasm, he overturns every thing that's most sacred, and by pretending to make God speak, takes the ready way to extinguish all Faith. You'll judge better of the Design, when you shall have taken a view of it, in those Propositions, wherein most of the things which Mr. *Marion* has scatter'd here and there, in his pretended Inspirations, are rank'd under their proper Heads.

*Propositions extracted out of the
Book entituled, The Prophetical
Warnings of Elias Marion, print-
ed for Rogers, 1707.*

A R T I C L E I.

*Upon the Universal Corruption of
Religion.*

Pag. 20. **I**T will be my Gospel, but perfectly new; for they have spoilt it for me.

Pag. 89. I assure thee, my Child, that they have corrupted my Truth, which begins no longer to appear; it is no longer known.

Pag. 91. My Child, my Child, I tell thee several Pastors deceive themselves; there are several of them, who fancy that they hold the Truth; it has slipt out of their Hands.

Pag. 82. There is no longer any Knowledge of the true God: You have fill'd yourselves with false and superstitious Idea's.

Pag.

Pag. 111. My Child, my Truth is wandering, I tell thee, it finds no place of retreat upon the Earth, it is turn'd out, it is rejected every where; my Child, I tell thee, Faith and Truth are dead in the Earth, they are no more, I tell thee.

Ibid. I have no place of abode, I have no Dwelling-place upon the Earth, they have turn'd me out from every place; I am wandering, I tell thee, like things of nought.

Pag. 112. My Name and my Qualities are misapprehended.

Pag. 114. Ah my Child, my Child, how many Schools are there in the World! how much Superstition, I tell thee, is practised and taught among my People! How many Worldly Schools!

Ibid. You disguise me, you put upon me a Vizzard, I tell you; a Vizzard which doth not belong to me.

Pag. 132. I come to repair the Breaches which have been made in my Church; they have put it out of Repair for me, I tell thee, so as not to be known any more.

Pag. 147. Faith has slip't out of their Hands, I assure thee, it is fled away, my Child, I must come to re-establish it upon the Earth. Ah, general Corruption!

&c.

Pag.

Pag. 152. You shall see the Religion of Jesus Christ spread over all the Earth, my Children, it is hidden in the Bosom of the Church; it appears no more.

Pag. 165. Behold, all the Earth has corrupted its way; I come to put an end to its Superstitions, and to its Idolatries.

Pag. 170. Dost thou not see Corruption even in my House, I tell thee? they have torn me to pieces in the face of the World; my Name is no longer acknowledged, my Child, such as I gave it to them; I am transfigur'd into things of nought.

Pag. 175. Hast thou observed the Heart of the Earth, my Child? Dost thou not see it rotten? The Gangreen, I tell thee, hath seized the whole Body. *The Author having laid down, that there is an Universal Corruption in Doctrine, as well as in manners, draws from thence a Conclusion, which serves for the Right Understanding of several Warnings, wherein he speaks of the Ruin of Babylon, or of Antichrist. It is because Babylon is every where, and that Antichrist is every where.*

Pag. 96. My Child, Antichrist is not in one Place only: There is more than one Antichrist; there are several of 'em in

in the Earth ; he is over all the World ; there is no Place where he doth not dwell. Do not flatter one another ; You have all had a share in Error.

Ibid. They have corrupted the Churches which are upon the Earth, my Child ; my Laws are now hid.

Pag. 99. They shall destroy mystical *Babylon*, my Child ; it is extended over all the Earth : It is in their Hearts.

Pag. 125. It is of the Universal Beast that I speak to thee, of that Strumpet, which is spread over all the Earth.

A R T. II.

Propositions concerning the Corruption of all the Ministers of the Church.

Pag. 19. **T**hey know me no more ; they pretend to study my Scriptures to — me ; but it is to provoke me ; they pervert 'em according to their own Imagination.

Ibid. Know, my Child, I will display my Glory in this Country, before I take thee out of it ; and I will pour forth Curses by themselves upon their Counsels. Oh cursed Ignorance, Oh cursed Pride, with which ye blind my Children ! Wretched Doctors, unworthy to bear my Name, unworthy to get into my Pulpits !

My Child, I will avenge my self of these Traitors who destroy my Word; they corrupt it.

Pag. 75. My Secrets shall no longer be concealed; my Children shall discover them to the wretched Doctors; to the blind, who boast of having my Word.

Pag. 106. I come to tear to pieces these false Countenances, which are masqued. Oh my Child, the Heart is rotten, I tell thee; the Face wears the Vizer of Truth, but the Heart is entirely rotten.

Pag. 107. What have I to do with a fair outside? What have I to do with Hypocrisy? What have I to do with these Masques of Pride? I will have Servants who declare my Will, and not Cowards, who betray it.

Pag. 127. Wretched Fathers, Guides who have blinded my Children! Who have hid from them the Truth! I assure thee, my Child, I will not be any longer disguis'd by these Impostors, Leaders of the Blind.

Pag. 134. I have left my House in the Hands of Robbers, who have wasted it for me. Dost thou not see, my Child, that every one makes his Escape this way and that way; they devour my Sheep; every one get his Share of them;

I will come, I will pluck out of the Mouth of these devouring Wolves my Sheep, my dear Sheep.

Pag. 135. I will come arm'd with Fury, against these wretched *Sectateurs* of my Word.

Pag. 146. Wo to the false Prophets of *Baal*, who cry a *Lie*, a *Lie*.

Pag. 147. I come to destroy these Makers of new Laws, who introduce every day new Forgeries upon the Earth: I come to destroy these false Teachers.

Pag. 149. I come to establish for my self new Servants; I come to purge my Church of that Vermin which devours it.

Pag. 150. I come to repress the Folly of these insolent, these presuming Wretches, who dare to build upon my Work.

Ibid. My Child, these Searchers of corrupted Waters shall be rejected, and quite overwhelmed.

A R T.

A R T. III.

Upon the Reformation promis'd.

Pag. 93. **I** Will extirpate from amongst them all sort of Idolatry and Superstition.

Pag. 100. I must destroy, I must entirely overthrow, that I may rebuild, and build anew upon my People.

Pag. 101. The abominable Sects shall be destroy'd; I will purge away Iniquity, I will abolish their Superstitious Ceremonies, I will tear to pieces the Veil which covers them.

Pag. 104. Behold, I tell thee, the Lamb which is going to appear with Fire and Flames. See him, my Child, conducted to the Spouse of the Church. My Child, my Child, he comes to execute terrible Judgments upon the Earth; He comes to crush entirely. He comes to put an end to the Heresies and Superstitions of the World. He comes, my Child, to rake thoroughly all Impurity and Unclean-out of the Church.

Pag. 118. and 119. I assure thee, that the Thunder shall rattle quickly in this Country; I will destroy their Superstiti-
ons,

ons, I will destroy their Idols and their Temples.

Pag. 125. Behold the entire House of my Son, which is going to be built upon the Ruins of *Babylon*; my Child, behold it, I tell thee; he is going to triumph over its Ruins.

A R T. IV.

Menaces against the Ministers of the Church, and the Ministry.

Page. 101. & 102. **M**Y Child, I have something to tell thee, I am going to put an end, and to release all the Gally-Slaves of the Earth; the Chains are going to fall off within a few days, an universal Liberty is coming into my House; there shall be no more Slaves, no more Labourers at the Oar, there shall be an entire Liberty.

Pag. 109. I am going to frustrate the Tyrannical Purposes of Men; I am going to disannul them: I will have nothing but Peace and Submission; I will have no Tyranny, I tell thee, no Persecution. I will have a new Church; I will re-establish it upon the Earth. I will entirely destroy these false Gods, these Superstitious Persons, who are of their Party.

Ibid:

Ibid. I will not permit these Cowardly Pastors to destroy my Flock any more these *Babylonians* who have brought my People to Ruin.

Pag. 112. My Child, I assure thee the Days are come, that I am going to strike my House; I am going to scourge it soundly: I am going to pull down its rotten Planks; I am going to beat them into Dust. I am going to get Workmen for the Rebuilding of it.

Pag. 114. My Child, I am going quite to put out the Eyes of the Purbblind. I will have no more half-sighted Persons; I will take Care that they shall either see clearly, or not see at all. I am going to break that Chain which holds them in Darknes; I am going to knock to pieces those Bars which have enclosed them.

Pag. 116. I am going to beat down that Theatre of the Earth, which Pride has erected against me in my Church. There shall be nothing but Peace, Concord, and Brotherly Humility. My Child there shall be no Dominion, I tell thee. I will have no more of those proud Persons, who domineer over my Children. Know, that I am going to reduce all things. I am going to make a new People, I am

esolv'd to drive away these Apostates, who trouble the Quiet of my Church.

Pag. 126. Have they not enjoy'd long enough these Abominations, which they themselves have introduc'd into my Church, and upon the Earth. I am come to plunge into Death, I tell thee, every thing without Exception, the Priests and the Prophets; every thing that now is shall fall; and I will build all anew. My Child, do not fright thy self, I tell thee: Cry aloud against the Devil and against his Companions.

Pag. 129. My Child, I tell thee, look upon that fine Sacrifice, which my People, and all the People of the Earth offer me? Look upon it, my Child, is it worth accepting? Ask 'em if it be that which I requir'd of 'em. They offer me Monsters, Iniquities, Impieties, Lies. Ye abominable Sacrifices I come to destroy, and you Priests who bring 'em. My Child, I am going to establish new Priests upon the Earth, Priests according to my own Heart.

Pag. 131. I come to drive out these Scribes, these Pharisees, who sit in the Chair of *Moses*, and who pronounce Sentence of Condemnation against my Elect. I come, ye proud Wretches, to make you known to my People. Do not flatter yourselves any longer, ye Powers of the Earth,

clesiastical and others, I will have a particular Obedience; I will no longer have a general Dominion over my People.

Pag. 155. I come, my Child, to strike the Lights of the World, which are got into my House: False Lights, which are set upon the Candlestick of Truth. My Child, they have blinded my People, instead of enlightning them. Rejoice, my Children, ye shall be no longer guided by Humane Counsel; I tell you, I will no longer abandon you to the Passion of Hirelings, who make you stumble: I will bring you into my House. O ye Lights of the Earth, who have brought Darknes into my House, I am coming to destroy you for ever!

Pag. 156. Full Liberty, I tell thee, full Liberty in my House; no Superiority, I tell thee, I will have my Children serve me with one Heart.

Pag. 157. I am going to strike these proud ones, which have cloath'd themselves, my Child, with the Wool of my Sheep. I am going to tear apieces their Habits, and to destroy them. I am going to make them regorge the Milk of my Flock, which I tell thee, they have suckt. I am going to strike these unworthy Pastors, which have quite worried my Sheep.

Pag. 158. Ye shall appear no longer like Pastors of my Church, ye shall appear to be entirely forsaken by my Sheep, they shall know your Voice, and follow you no longer.

Ibid. Know ye, know ye, ye Robbers of my House, that you shall come into it no more, ye shall be quite driven out of it, you shall no more have entrance into it ; I will shut the Doors of it against you, you shall only see the outside of it. Sad Spectacles, my Child, will be seen within these few days.

Ibid. No Negotiation in my House ; perfect Liberty.

Pag. 168. The Superstitious Government in my Church shall be destroy'd in a few days.

Ibid. I must put into Chains, within a few days, these Powers that claim Superiority over my People, I tell thee: These Tyrannical Powers, which devour my Heritage ; I am going to overwhelm them ; I am going to melt down their Counsels, their Gold and their Silver, their Power and their Authority, my Child. Your Trumpets are dead, ye Men of the World ; Your Sanctuaries are destroyed, ye Worldly Pastors ; your Trumpets shall no longer be heard.

Pag. 177. Where are, my Child, these dumb Dogs? Let them come now, let 'em come, let 'em draw near. Have they bark'd against the Devil, when he entred into my Sheepfold? Let them draw near, let them come to receive their Sallary. Draw near ye Bulls of the Earth, who have gor'd mine Heritage, who have pursu'd my Lambs; come, that I may deliver you up to Satan forthwith: You shall live no longer upon the Earth.

A R T. V.

Threatnings against the Sanctuaries.

Pag. 96. **I** Will quite overturn these visible Houses which are going to Ruin.

Pag. 118. & 119. Know, my Child, that I have sent thee into these Parts, to make them know my Will.

Ibid. I will destroy their Idols, and their Temples.

Pag. 126. Ye Royal Cities, ye stately Masques, ye Tabernacles of Satan, behold your Destruction.

Pag. 147. I am going within a few days to give Power to my Children, who follow my Will, to destroy these lofty Edifices of the World; Edifices of the World, I say, of Superstition and Idolatry. My Child, the

Beast

Beast is dead, I tell thee, in a few days my Children shall trample upon her Belly and tear her in pieces : The Fire is going to fall into the midst of her Sanctuary.

Pag. 160. Be assur'd, my Child, that I am coming to break to pieces these Altars, which have brought Darkness upon the Earth, I am coming to break them entirely to pieces. I come, my Child, to discover in the sight of the World, the Mystery of Iniquity, the way of Perdition, which has spread it self over several Tabernacles. Ye abominable Shops, I come to destroy you for ever. Yea, my Child, these Shops were set up, I tell thee, in order to multiply Iniquity.

Pag. 161. Behold him who comes intirely to demolish these Fortresses of Robbers. Yea, my Child, they reinforce themselves, and they wage War against my People. Behold the Artillery of the Lord, which is going to break to pieces your Foundation. Ye Monstrous Citadels, ye Fortifications of *Satan*, behold the Fire of Heaven, which is going to fall, and entirely to consume your Buildings.

Pag. 169. Behold the Fire of Heaven, I tell thee, in a few days upon the Earth, which is going entirely to burn these abominable Sanctuaries.

A R T. VI.

Threatnings against England in general.

Page. 35. **I** Have a great deal of Work to do in this Country, my Child: I have a great deal of Business in this Country for my Children to do; this shall be the first Country attacked. They must come to a Determination. They have one Foot in the Abyss, and another upon the Brink.

Pag. 63. It is necessary that I should come arm'd with Thunder and Thunderbolts to extirpate this wretched Nation.

Pag. 111. My Child, I tell thee, yea, I tell thee, I will make a Descent upon this Country, before I remove out of it. My Child, I tell thee, very malicious and pernicious things are now transacted, pure Malice, I tell thee, sets 'em now on work. I am going to withdraw thee out of this Country in a few Days; but know, that I will make my Judgments to shower down in abundance within a little time.

Pag. 118. Know, my Child, that I have sent thee into these Parts to make them know my Will; I am ready to come very speedily to make my Will known. I assure thee, that the Thunder shall rattle very quickly in this Country.

Pag. 122. Know, my Child, that I will withdraw thee speedily out of this Country; I tell thee of a Truth, thou hast not long to tarry here; my Child, I will send down upon it terrible Judgments, I assure thee.

Pag. 148. Let them cry as much as they please: Tell them boldly that thou executest my Will. My Child, thou hast nothing else to answer, but that I am thy God, thy Master, and thy Protector, and that I have sent thee into this Country, to declare to them my Will, and to foretell them my Judgments, which I will send down upon them, as well as upon the rest of Mankind. Tell them, that thou hast nothing to do with them, and that thou hast no value for them; but tell them, that it is I with whom they have to do, &c. See also Page 154.

A R T. VII.

Threatnings against the City of London in particular.

Pag. 117. **I** Am going in a few Days, I tell thee, to set this City on Fire, I will cause Division in it, my Child, this is my purpose; I am going to divide it, that I may choose out that which is mine. Associate your selves, ye Powers of the

Earth, ye haughty Powers, ye Tyrannical Purposes, prepare your selves to make War against me; I am coming to destroy you all at once.

Pag. 122. I have many Servants in this City, who shall see the Desolation of it, several shall be surpriz'd in their own Houses; Thunder and Thunder-bolts shall fall down upon it unexpectedly; they shall not be aware of Death. Know ye, Children, that I have sent you into this Country, to make known my Will.

Pag. 126. I am to make thee go out of this City in a few Days; I give thee notice of it; be thou ready to depart when I shall call thee; my Judgments are ready, they shall not tarry long, I tell thee, before they fall, Yes, Yes, *upon this Place*, where thou now art. Ye Royal Cities, ye stately Mosques, behold your Destruction!

Pag. 154. My Child, I have great things to shew forth in this City: Yea, my Child, as well as upon the rest of the Country: I am going to call down upon it many Judgments.

A R T. VIII.

Threatnings of a general Massacre.

Pag. 85. **T**HERE shall happen an extraordinary Massacre: There shall be much Blood-shed ; but it shall not be that of my Children, but of the Enemies of my Church.

Pag. 126. No Quarter, I tell thee ; I will spare none of them. Yea, I tell thee, I will throw down Thunder and Daggers, which shall cut their Throats in their Beds, I tell thee ; yea, they shall not be aware of Death.

Pag. 163. In truth, my Child, I am coming to repay these abominable Cities, which shed the Blood of my Children ; I am coming forthwith to destroy them utterly.

Ibid. The Ravage which shall be made in the Earth by my Executioners, shall be terrible : Know that there shall be an horrible Carnage ; the Blood shall run on sides, and no one shall stop it. The Earth must be drunk with the unclean Blood of the World.

It is true, that the Spirit of Monsieur Marion makes him speak of Babylon in the same place : But he has elsewhere taught us, that Babylon is every where : This is the Key to

to their Prophecy, where he tells us, *p. 147.* I am come to set Fire upon the four Corners of the Earth : *p. 155.* *And to that also where he tells us,* I have told thee, my Child, I will begin with my own House to strike terrible Blows : I will slay the Beast ; but I will make my People know, that they are no better than it ; they shall be chastis'd, I tell thee.

The Spirit of Marion apprehending that a Spiritual Sense might be put upon these Murders, saith, that he speaks of literal Murders. My Child, I assure thee, I see nothing but Murders among my People : I tell thee, one Murder follows closely after the other. They destroy one another by Spiritual Murders, and not Corporal Ones. I command, I tell thee, the latter ; but I forbid the former. Yea, my Child, I tell thee, I am the Lord of Hosts. *This Passage makes one tremble, especially if we take it together with what Monsieur Fage has said, who declar'd, That in Fact he had kill'd several Men, meenly through the impulse of the Spirit, and that he would have made no Scruple to have kill'd his own Father, if he had receiv'd Orders to do it.*

It is true, that the Spirit of Monsieur Fage makes him speak of Babylon in the same manner : But he has elsewhere taught us, that there is a Key to every riddle. This is the Key

A R T. IX.

Threatnings against the State, and against the Church.

Pag. 117. *IN the Place above-cited, where it is said, I am going within a few days, I tell thee, to set this City on Fire, it is subjoined, I assure thee, that I will spare neither Great nor Little, neither Poor nor Rich: All must come and submit to my Will. I will pull down these lofty Crowns, which are exalted up to Heaven; I come to throw them down into Hell, I tell thee, the Mortal Crowns, my Child. behold they are at their highest Pitch.*

Pag. 122. Ye Powers of the Earth, superior to my People, behold your Destruction. I am going to expose your Houses, your Palaces to be plunder'd; I am going to destroy them with an utter Destruction.

Pag. 133. I am going to abandon these Fields, which I have cultivated, or which it is pretended I have. My Child, how many Revolutions, altogether new, will soon appear! I will overthrow the Estates and the Conditions of Men, so as not to be any longer known. I will reduce every thing,

thing, I tell thee, to my Name and to my Obedience.

After I had heard this Extract read, my Indignation was rais'd on account of the Dishonour done to our Nation. How said I, do they entertain so slight an Opinion of us, as to imagin that we are to be impos'd upon, by so gross and palpable an Illusion? I had still in my Mind, two Examples of this kind, which our *English* History furnish'd me with. One was of the Nun of *Kent*, in the time of *Henry* the Eighth; and the others of the Famous *Hacket*. My Friend, to whom I mention'd them, desiring that I would oblige him with a particular relation of those two Facts, I told them him almost in the same Words, in which I had read them in an * History lately publish'd.

The Nun was call'd *Elizabeth Barton*. This *Barton*, a Nun of *Kent*, being suborn'd by Monks to use some strange Gesticulations, and to produce some feign'd Miracles, accompanied by Prophetical Sayings, she drew much Credit and Concourse to her: Infomuch, that some Persons of the highest Note, as the late Archbishop, the late Chancellor, Sir *Thomas More*, and Bishop *Fisher*, gave no little

* *Eschard. l. 3. c. 1. Henry VIII.*

Countenance to her; and notwithstanding the Danger of encouraging a particular Prediction of hers, that the King should not live one Month after his Marriage with Mrs *Bolen*, she was still applauded for her extraordinary Gifts: But the Plot being at last discover'd, she was attainted of Treason in this Parliament, and shortly after executed with her chief Accomplices, at which time also she confess'd the Names of such as had been the Promoters of the Design, among whom were *More* and *Fisber*.

The Instance of *Hacket* is to be met with in the 34th Year of the Reign of Queen *Elizabeth*. About Thirty Years before, the Parliament had made a Law against the False Prophets: This did not fright *Hacket* from taking upon him that Character. He was a Mean Person, of no Learning, who suddenly took upon him a Shew of wonderful Sanctity, hearing Sermons, getting Scriptures by Heart, and counterfeiting Revelations from God, and extraordinary Calls. *Coppinger* and *Arthington* told wondrous things of him, and did themselves also set up for Prophets. One was a Prophet of Mercy, and

Queen *Elizabeth*. Anno 1591. *Ibid.* L. 3. c. 2.

the

the other a Prophet of Judgments. They were all three apprehended and brought to their Trial; *Hacket* was hang'd; *Cop-pinger* starv'd himself in Prison, and *Ar-thington* sav'd his Life by a Retractation.

What use do you intend to make of these two Examples? saith my Friend: Pray let us have no Bloodshed, let not this Farce end at last in a Tragedy. You speak of a time, when Folks went very fast to work. I replyed, that I intended to make no other Application of my Stories than this, that your Impostors are not the first that have affronted our Nation. As to any thing farther, although I believe them no more inspir'd, than were the Nun of *Kent* and *Hacket*, I wish them no severer Sentence, than to be condemn'd to Silence.

But if the Mathematicians, if the pretended Wits have made any new Discovery, which obliges us to new model our Religion in order afterwards to lay it aside, let them speak their Thoughts plainly, and without Disguise.

It doth not mightily become Men of Honour, to counterfeit false Inspirations, that they may have occasion to say that the Antient Prophets were such a sort of Men

Men as the *Camifars* now are, as Dr *Hicks* now assures us hath already been said in a Company of Libertines.

They have made a little too much haste to discover their Plot. It might easily have been found out without their Blabbing; but by making their Confession too soon, they lose all the advantage, which they might have made of it.

F I N I S.

(45)

as the Company now are, as Dr
now affords us much already been
Company of Liberties.
I have made a little too much
over their Plot. It might easily
be found out without their Help
but by making their Condition too
they lose all the advantage which
they have made of it.

F I W I S

